

Evogene Ltd EVGN under CEO Ofer Haviv



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		H	T	T		3	2	2		7
2		T	T	T		2	2	2		6
1		T	T	T		2	2	2		6

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram **means**

- "universal,"
 - "general,"
- and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
 - responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
 and
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtship
 and
 - marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers attract each other,
- so that
- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess
- and

- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- seduction
- and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl
- and
- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six at the beginning means:

The influence shows itself in the big toe.

A movement,
before it is actually carried out,
shows itself first in the toes.

The idea of an influence is already present,
but it is not immediately apparent to others.

As long as the intention has no visible effect,
it

- is of no importance to the outside world
and
- leads neither to good nor to evil.

Six in the second place means:

The influence shows itself in the calves of the legs.

Misfortune.

Tarrying brings good fortune.

In movement,
the calf of the leg follows the foot; by itself it can

- neither go forward
- nor stand still.

Since the movement is not self-governed, it bodes ill.

- One should wait quietly until one is impelled to action by a real influence.

Then

- one remains uninjured.

0 Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

If a man

- is agitated in mind,

And

- his thoughts go hither and thither,

Only those friends On whom he fixes his conscious thoughts Will follow.

Here the place of the heart is reached.

The impulse that springs from this source is the most important of all.

It is of particular concern that this influence be

- constant

and

- good;

then, in spite of the danger arising from the great susceptibility of the human heart,

there will be no cause for remorse.

When the quiet power of a man's own character is at work, the effects produced are right.

All those who are receptive to the vibrations of such a spirit will then be influenced.

Influence over others should not express itself

as a conscious and willed effort to manipulate them.

Through practicing such conscious incitement,

- one becomes wrought up and is exhausted by the eternal stress and strain.

Moreover,

- the effects produced are then limited to those on whom one's thoughts are consciously fixed.

MOVING HEXAGRAM

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of nourishment from above.

But the gift of food comes in its own time, and for this one must wait.

This hexagram shows the clouds in the heavens, giving rain

- to refresh all that grows and
- to provide mankind with food and drink.

The rain will come in its own time.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the attributes of the two trigrams –

- strength within,
- danger in front. 2

- Strength in the face of danger does not plunge ahead but bides its time, whereas
- weakness in the face of danger
 - grows agitated and
 - has not the patience to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.

Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting **is not** mere **empty hoping**.
It has the **inner certainty** of reaching the goal.
Such **certainty** alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- **bestows** power to cross the great water.

One is faced with a **danger** that has to be overcome.
Weakness and impatience can do nothing.
Only a **strong man** can stand up to his fate,
for his **inner security** enables him to endure to the end.
This strength shows itself in **uncompromising truthfulness (with himself)**.
It is only when we have the **courage** to face things exactly as they are,
without any sort of **self-deception or illusion**,
that a **light** will develop out of events,
by which the path to success may be **recognized**.
This recognition must be followed by **resolute and persevering** action.
For only the man who goes to **meet his fate resolutely** is equipped to deal with it
adequately.
Then he **will be able** to cross the great water –
that is to say,
he will be capable

- of making the necessary **decision** and
- of surmounting the **danger**.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
There is nothing to do but to wait until the rain falls.
It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.